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Professor Frank is to be heartily congratulated on having written a very useful and interesting book, one that no student of Roman history can afford to neglect or fail to read with profit. If any chapters were to be selected for special commendation they would be viii-x, which deal with Philip and Antiochus, and chap xiv, on "Commercialism and Expansion."

S. B. P.

*The Communings with Himself of Marcus Aurelius Antoninus, Emperor of Rome, Together with His Speeches and Sayings.* A revised text and a translation into English by C. R. HAINES. London: Heinemann; New York: Putnam, 1916. (Loeb Classical Library.) Pp. xxxi+414.

Mr. Haines has justified the bold enterprise of adding still another to the eight English versions of Marcus Aurelius described in his introduction. He is clearly a competent Grecian and he knows and loves his author, whom he defends with what, but for Mr. Bussell, I might deem superfluous zeal against the charges of pharisaism, love of fame, and persecution of the Christians. He cannot, of course, reproduce all the peculiarities of Marcus Aurelius' Greek, the abuse of adverbs and abstract neuters, and the technicalities of Stoicism. But he does render admirably the touches of wistful pathos, romantic sentiment, cosmic emotion, and high meditative melancholy that differentiate the imperial Stoic from the halting slave of Nicopolis, whose substantive teaching is hardly distinguishable from his.

Apart from the charm of its style, the little volume will serve the convenience of students by its sufficient bibliography, its excellent index, its pertinent footnotes on the text, the citations of parallel passages, and appendixes on the speeches and sayings of Marcus Aurelius, which collect the testimony of antiquity. I have observed only a few apparent inaccuracies. In iv. 24 *πράξεις παρέλκουνσαι* is not "distracting actions," but superfluous actions. In iv. 30 *τροφὰς τὰς ἐκ τῶν μαθημάτων* does not mean "I get no living out of my learning." It is metaphorical, and, as the context shows, is an expression of the busy emperor's complaint that he has no time to read and study. In v. 15 *ὁ ἐλαττωτικὸς ἑαυτοῦ* is not a "man who came short of his own standard," but one who forbears his own advantage, takes less than he might. In viii. 2 *μικρὸν καὶ τέθηκα καὶ πάντ' ἐκ μέσου*, the rendering "And all that lies between is past" conveys, I think, a wrong suggestion. The phrase *καὶ πάντ' ἐκ μέσου*, I think, is colloquial and means "And all is gone." In ix. 3 *ὥστικῶς* does not, I think, signify reluctance toward death, but the opposite fault of pushing and thrusting on to meet it. In Philostratus *Vit. Soph.* ii. 1, quoted on p. 366, the translator has missed the meaning of a technicality of Greek rhetoric. Philostratus relates that Herodes did not "schematize" his wrath against the emperor, as was to be expected of a man exercised in that form of rhetorical art, but assailed him openly: *παρελθὼν γὰρ καθίστατο ἐς*

διαβολὰς τοῦ αὐτοκράτορος οὐδὲ σχηματίσας τὸν λόγον, ὡς εἰκὸς ἦν ἄνδρα γε γυμνασμένον τῆς τοιαύδε ιδέας μεταχειρίσασθαι τὴν ἑαυτοῦ χολήν, ἀλλ' ἀπηγκωνισμένη τῇ γλώττῃ καὶ γυμνῇ διτείνεται λέγων. To "schematize" in Greek rhetoric is to express by covert suggestion or innuendo what discretion forbids you to say openly. Quintilian (ix. ii. 74) relates with the zest of an old lawyer how skilfully he once preserved this tone in a ticklish case throughout his speech. The phrase τῆς τοιαύδε ιδέας (a well-known technical use of ιδέα) refers to this special rhetorical form of the oratio, or rather controversia figurata in Quintilian's sense. All this is lost in the rendering, "Without measuring his words or keeping his anger in hand as might have been expected from one who was practiced in speaking."

I have marked a few other passages where there is room for difference of opinion. But it would perhaps be captious to insist that εὐπαράγωγον, l. 16. 5, is not exactly "subservience"; that συστολῆς, ii. 10, is not quite "compunction"; that οὐ γὰρ πέφυκα, v. 5, is obscurely, not to say incorrectly, rendered by "I had not that by nature"; that if ἄνω κάτω, vi. 46, is the colloquial phrase of Epictetus, the rendering "above and below" does not preserve its tone.

It is I trust superfluous to repeat, in order to forestall misapprehension of this kind of criticism, that this is an admirable translation and an excellent book.

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*Apulei Apologia sive Pro se de Magia Liber.* By H. E. BUTLER and A. S. OWEN. Oxford: Clarendon Press, 1914. Pp. lxvi+97+208. \$2.50.

*Romanzo e Realtà nella Vita e nell' Attività Letteraria di Lucio Apuleio.* By ENRICO COCCHIA. Catania: Francesco Battiato, 1915. Pp. xi+396. L. 5.

In the first of the two books mentioned above we have a very complete treatment of the *Apology*, including an Introduction on the life and works of Apuleius and on the MSS and style of the *Apology*, a critical apparatus, and an extended critical and exegetical commentary. Mr. Owen deals with the language and style of the *Apology*, Professor Butler, with the other phases of the subject. The exhaustive character of the work may be inferred from the fact that the Introduction and Commentary cover 246 pages, and the Latin text only 97 pages. It is a book which one may take into the country, far from a library, with the comfortable feeling that its notes will make handbooks of grammar and antiquities unnecessary. Some of the notes, like those on counting, on magic, on legal procedure, and on ancient theories of vision almost take the form of an excursus, and the reader is relieved from the necessity of turning to his bookshelves by finding passages from not